

44

N6 A35

LIBRARY OF CONGRESS



0 007 391 606 9

Conservation Resources

Lig-Free® Type I

Pl. 2.5. Bufford

F 44  
.N6 A35  
Copy 1

# HISTORICAL DISCOURSE,

DELIVERED AT

NEWCASTLE, N. H.

NOV. 25, 1849,

BY LUCIUS ALDEN.

---

PUBLISHED BY REQUEST.

---

PORTSMOUTH:  
PRINTED BY C. W. BREWSTER.  
1849.

14. 11. 2013

The Records of the Church previous to 1778 having been lost, the following Discourse is chiefly compiled from Bancroft, Prince, N. Adams, F. Alden, Moody, Barber, Harvard Catalogue, Quarterly Register, &c

198-2-2

6

## DISCOURSE.

---

PSALMS 78 : 2, 3, 4.

"I will utter dark sayings of old : which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done."

THE Father of spirits has constituted us susceptible of connecting our thoughts and sympathies with those removed from us by time or space. Retracing the past, we associate with former generations, and from "the cloud of witnesses with which we are encompassed," receive the most salutary lessons of instruction.

History, both secular and sacred, is presented to our view as a majestic temple, on which the invisible hand of the Divine Architect is at work, as it towers aloft to his glory. Hence it becomes a sacred duty thus to observe and proclaim his benevolent and irresistible agency—a duty enjoined by the Psalmist in the text, from his own example, and elsewhere in the inimitably beautiful strains of inspired poetry, thus : "Walk about Zion and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces : that ye may tell it to the generation following. For this God is our God for ever and ever."

In pursuing the subject thus suggested in general terms, that branch of it will be presented, pertaining to the church in this place from the period of its settlement in the year 1623.

The settlement of the colonies of New England, generally by English emigrants, may be viewed as one of the important results of the great moral revolution in Europe in the 16th century. At that memorable period arose those distinguished champions of religious liberty; of spiritual independence. Their principles, cherished indeed during the brief, but glorious reign of the youthful Edward VI, in the murderous grasp of the bigoted Mary, were brought to the ordeal of the fires of Smithfield. And though the illustrious Elizabeth, fascinated as she was with the pomp of a magnificent ritual, gave the royal sanction to the odious Acts of Uniformity, yet the Courts of High Commission, and the Star Chamber found it impossible to subdue the spirit of brave and conscientious men. James I, from his throne, declaring them "worthy of fire and sword," they are confined in dungeons, loaded with irons, or called to "resist unto blood," in their strife with bigotry and superstition.

Their hopes for the enjoyment of religious freedom at home being thus blasted, they sought that, in exile, dearer to their hearts than life itself. And as they leave the homes of their childhood and the graves of their fathers, what a constellation of stars the brightest, rises on this Western hemisphere!

In all their moral grandeur, beaming on the sagacious vision of the learned historian of the mother country, he thus records,—“The precious spark of liberty had been kindled and was preserved by them alone.” Nor was the statement of the venerable Norton of Boston, in 1659, less truthful than quaint: “It concerneth New England always to remember, that originally, they are a plantation *religious*, and not a plantation of trade.” In its general application this will not be questioned; yet it is affirmed that the reverse is true, as regards the settlement commenced in this place in 1623.

Doubtless the leading object of the earliest emigrants to this place was the acquisition of wealth. This is but too truly evinced by their remissness in establishing the institutions of religion. Yet when those precious institutions were here established, their foundation was laid on the rock of everlasting ages!

“The Sower who then went forth to sow,” having sifted the noblest nations on earth to gather out the choice grain, did not exhaust its profusion around the rock of Plymouth, nor yet at Shawmut,\* Naumkeag,† or Nauset, broadcast; it also fell on the propitious soil of the beautiful Laconia, (as this province was called.) And the venerable worthies who founded the first church here, the Cutts, Stileman, Martyn, Moody and others, deserve a place on the same scroll with the names of the Pilgrims of Plymouth and the Fathers of Boston, Salem and Ipswich. They all

---

\*Boston. †Salem.

had "one Lord, one faith, one baptism." They had all drunk at the same fount of infinite love. And the church here planted was "a noble vine, wholly a right seed." This, perhaps, may more fully appear in the sequel of this discourse.

While, evidently, the religious principle was earlier and more fully developed at Plymouth than at this place, still those sister colonies were bound to each other by the strongest ties of sympathy and charity. The former, in a state of famine, as described by Gov. Winslow, when "he had seen men stagger from faintness, for want of food," sent Capt. Miles Standish here, in 1623, where he was hospitably received, amply supplied, and courteously attended on his return, by David Thompson, the leader of this colony.

The Ecclesiastical history of Newcastle, previous to the close of the 17th century, is chiefly identified with that of Portsmouth, as they constituted but one town, and were united in the same church. In the Annals of the latter, in 1640 there is mention of a glebe, with a parsonage house, and chapel furnished with Bible, service books and communion articles, sent over by Capt. John Mason. An Episcopal clergyman, Rev. Edward Gibson, was employed, and subsequently Messrs. Parker, Brown and others.

In 1657 a meeting house was built in the south part of the town. And in 1671 a church was organized and the Rev. Joshua Moody ordained as pastor. He had then labored here 13 years. The members thus to be united in a church, after much familiar



converse with each other, by fasting and prayer, devoutly sought the Divine direction ; also the advice of several churches and the approval of the civil authorities. At the appointed time, there were convened the representatives of the churches in Cambridge, Ipswich, Rowley and Hampton ; also Gov. Leverett, of Massachusetts, and other magistrates. The pastor elect preached a sermon from Ezek. 48: 25, " The name of the city, from that day, shall be, the Lord is there." The church was then organized and the covenant subscribed by nine persons, viz : Joshua Moody, John Cutt, Richard Cutt, Elias Stileman, Richard Martyn, Samuel Haines, James Pendleton, John Fletcher and John Tucker. Some of these resided at Newcastle, viz : Hon. Elias Stileman, Secretary of the Province, a member of the Council and Commander of the Fort, probably also James Pendleton. Rev. Mr. Moody was then ordained, and Samuel Haines set apart as a deacon. For several years the church flourished, the pastor living in harmony with the people of his charge, and securing the confidence of the community generally. And thus it might have continued, but for the arbitrary interference of the royal Governor, Edward Cranfield, who resided at Newcastle. The Collector of the port having seized a vessel for a violation of the laws of trade, and the owner being accused of false swearing concerning it, was prosecuted, but having satisfied the public authorities, legal proceedings against him were stopped. But being a member of the church,

the pastor called on the Governor for evidence of his fault, in order to present it to the church. The Governor forbid his doing this. The pastor, however, preached a sermon on the evil of false swearing, and the offender acknowledged his fault. The Governor, greatly irritated at this, to inflict his resentment on the pastor, sent him a written notice by the sheriff, that he and others designed to partake of the Lord's supper on the next Sunday, and demanding that it be administered according to the ritual of the Church of England. The pastor refused, and being arrested, urged in his defence before the Court, that he was not authorized thus to do, not having been Episcopally ordained; also that the statutes of Uniformity were not in force in this country. He was, however, convicted and sentenced to be imprisoned six months without bail.

And what a scene was presented on the very spot where we now stand! On the Bank above, now the site of you beautiful city, rose the modest mansion of the pastor, and clustering around it, the humble dwellings of his flock. It is now mid-winter. Perhaps with the bleak winds of the morning, is heard the sweet voice of praise from the household altar.

“ Then kneeling down to heaven's eternal King,  
The saint, the husband and the father prays,  
Hope springs exulting, on triumphant wing,  
That thus they all shall meet in future days.”

The sheriff enters—the man of God is arrested unresisting, as the lamb led to the slaughter; he is taken

on board the skiff, and gliding rapidly down yon river, is soon opposite the town. From his splendid mansion in Newcastle, stored with the means of luxurious indulgence, and surrounded by kindred spirits, the royal Governor, as he glances his eye over yon spacious harbor, beholds the victim of his resentment completely within his iron grasp! He seizes his pen and addresses a note to Rev. Seaborn Cotton, of Hampton. Its purport, according to the historian, is this: that "when he has prepared his soul, he will come and demand the sacrament of him as he had done here."

They have now arrived at Fort Point. The prisoner climbs the ice-clad rocks, above which stands the frowning Castle; the massive bolts and bars are shoved back, and he cheerfully enters, who, in the language of Dr. Mather of Boston, "had the *honour* to be the first that suffered in that way and for that cause in these parts of the world." The inmates of the prison gaze on the unwonted spectacle. As those around the martyr Stephen, "Looking steadfastly on him, they saw his face as it had been the face of an angel." Though not allowed to visit his family, yet permitted to correspond with his friends, he thus writes to Rev. Samuel Phillips, of Rowley:

FROM THE PRISON, 27th 1st mo. (O. S.) 1681.

REV. AND DEAR SIR:—Your epistle came to hand. Blessed be God for your sympathy. I have liberty from Mr. Mason. There is no danger of your coming and preaching. Oh! consider that my poor flock have fasted about 40 days, and

must now be hungered. Have pity on them: you will not only visit me in prison, but feed a multitude of hungry little ones in Christ.

I do also, in behalf of my dear and tender wife, thank you for yours to her.

Pray for me that I may have a humble heart: that my spirit may be sanctified and kept blameless. That my place of imprisonment may be as at Patmos—a place, where I may be in the spirit, not only on the Lord's day, but every day: that I may so demean myself that God's glory, my own edification and salvation may be the fruit of my imprisonment. The good Lord be with you and yours, and with all the ministers in this Western world, that they may work while the day lasts; and if the cup must go round, that every one may be prepared to receive it out of a Father's hand.\*

Mr. William Vaughan, having also incurred the displeasure of the arbitrary Governor, was imprisoned, at the same time. In his journal, he thus writes, in quaint language, but with a pious spirit: "But above all, our minister lies in prison, and a famine of God's word coming upon us. No public worship, no preaching of the word, what ignorance, what profaneness must ensue! The Sabbath is come, but no preaching at the Bank,† nor any allowed to come to us. Motions have been made that Mr. Moody may go up and preach on the Lord's day, though he come down to the prison at night, or that the people might come down to the prison and hear, as many as could, but nothing will do. Good Mrs. Martin

---

\* Moody's Sketches.

† Portsmouth was then so familiarly called.

was buried, being not able to live one Sabbath after the shutting up the doors of the sanctuary." After being confined thirteen weeks, at the solicitation of his friends, Mr. Moody was released, with a charge to preach no more in the Province, on penalty of farther imprisonment. He removed to Boston, and was employed as an assistant minister in the first church there.

In 1685, Gov. Cranfield left Newcastle, and returned to England, and at the request of the former people of his charge, Mr. Moody returned in 1693, and resumed his ministerial labors. From intense application to study and the burden of parochial labors his health declining, he repaired to Boston for medical aid, and there, on the Sabbath, July 4, 1697, he departed this life, in the 65th year of his age.

He was born in England, 1633, graduated at Harvard College, 1653, was a member of the church in Cambridge, under the pastoral care of the renowned and Rev. Thomas Shepherd, was one of the Fellows of the College, and on the decease of President Rogers, in 1684, was elected to the office of President, which, however, he declined. Endowed with powers of intellect, vigorous, comprehensive, and discriminating, united with a spirit, benevolent, candid, firm, and independent, he rose superior to the superstitious and fanatical opinions of those times. Through his merciful and judicious interposition, some of those unfortunate persons accused of witchcraft were saved from an

ignominious death. He stood firm in denance of popular prejudice.

On his death-bed, to a minister that visited him, he remarked that he was "rejoicing in hope of the glory of God!"—longing to go to the precious Christ, whose spirit had taken from him the fear of death. His friend observed—"Christ is going to take your garments of flesh and clothe you with the garments of heavenly glory, and give you a place among his angels!" With transport he replied, "I believe it!—*I believe it!*" and then calmly expired. His memory is deservedly cherished, and should be embalmed in the hearts of the friends of truth, of sound learning, of pure religion, and spiritual independence.

Newcastle was incorporated in 1693, and about the same time Rev. Samuel Moody, son of the preceding, was employed here as a preacher, and afterwards at the Isles of Shoals. Relinquishing the clerical profession, and assuming that of a military officer, he was commander in an expedition against the Indians at the Eastward. In 1705, he was stationed at St. John's Fort, in Newfoundland, and in 1709 at Casco. He corresponded with Father Ralle, French Catholic missionary, at Norridgewock, and was repeatedly the organ of communication between the Indians and our Government, during the war. He was finally located at Falmouth, now Portland, Me. and was regarded as the leader of the colony there. He had two sons, both born in Newcastle,

both educated at Harvard, and both settled with their father at Portland; the one a magistrate, the other a physician, and both eminently influential and useful members of society. Reverend and Major Samuel Moody deceased April 5, 1729

The church in Newcastle was probably organized about the beginning of the last century. In 1703, the first pastor, Rev. John Emerson, was ordained. In 1708, he visited England, and "was handsomely noticed by Queen Anne,"\* who was then on the British throne. In 1712, he was dismissed, and in 1715, was installed as pastor of the South Church, Portsmouth. In 1731, he performed the last of his public services, the offering a prayer, at the raising of the Old South Church, now standing in Portsmouth.

He was born in Ipswich, Mass. 1670, graduated at Harvard, 1699, and died June 21st, 1732, aged 62. There is a monument to his memory in the Proprietor's Burying Ground. He is represented as an agreeable companion and a faithful minister. The people of Newcastle, perhaps, attended on his ministry, as formerly, at Portsmouth. On his decease, measures were at once adopted to settle a minister here—and on Dec. 20th, 1732, Rev. John Blunt was ordained as pastor.

The great revival in the times of Whitefield occurred during his ministry. In it he felt a deep interest.

---

\*Adams' Annals.

In a communication from him, published in the Christian History, and now extant, he thus writes under date July 26th, 1743. "The parish I am settled in is small; but God has, I hope, by the influences of his gracious spirit, made his word and ordinances effectual to the convincing and converting a considerable number among us.

The awakening, in months past, was almost universal. Fear seemed to fall on every soul, and the great inquiry was, "what shall I do to be saved?" And although I have reason to fear the impressions are, in a great measure, worn off from some, yet the lasting good effects on many, I think, are very considerable, and for which I desire to adore the rich and free grace of God. Fifty have been added to our communion in about the space of two years. Most of them appear to have their conversation as becometh the gospel. Some of those who were professors before this remarkable day of God's visitation, have been of late much quickened and enlivened; and others being convinced of their formality in times past, declare how they have felt the power of God's grace upon their souls.

My heart's desire and prayer to God is, that he would still more abundantly pour out his spirit upon his people and his blessing on their offspring—and that all who love our Lord Jesus Christ in sincerity may have their hearts united, and their hands strengthened to promote that "religion which is pure and undefiled before God and the Father."



Rev. Mr. Blunt is kindly and respectfully noticed in a communication from Rev. Mr. Shurtleff, of Portsmouth, published in the same periodical.\*

He was born in Andover, Mass. 1706, graduated at Harvard, 1727, and died Aug. 7th, 1748, aged 42. His remains rest in the grave-yard, opposite this church.

He was succeeded by Rev. David Robinson, of Stratham, N. H. born 1716, graduated at Harvard, 1738, ordained in Newcastle, Oct. 30th, 1748. His ministry was very brief here. He deceased Nov. 18th, 1749, aged 33.

The next pastor was Rev. Stephen Chase, who was installed here Dec. 5th, 1750.

It was in the latter part of his ministry that Rev. George Whitefield made his final visit to America, and passed the last week of his precious life in this vicinity.

On Friday, Sept. 28th, 1770, two days before his death, he preached his last sermon, but one, from Mark 17, 15:16. "Go ye into all the world and preach the gospel to every creature."

In compliance with that command, himself had crossed the Atlantic thirteen times, and is now triumphantly entering the haven of his eternal rest—"the crown of righteousness laid up for him" just about to be placed on one "more than a conqueror!"

Behold him as he then stood in the midst of our

---

\* Published monthly by T. Prince, Jr. at Boston, and is, perhaps, the oldest religious periodical in the United States.

fathers—his theme the cross of Christ—his motive the glory of God—his ruling passion the love of souls—himself a living gospel—his face radiant with its benignity—his lips tremulous with pity, and a voice whose breathings of angelic sweetness could whisper peace to “the mourner in Zion,” or in tones of musical thunder thrill the hearts of thousands scattered over the Moorfields in Old England, or densely crowded on Boston Common!

Among the multitude that thronged him, was a young man of Newcastle, Benjamin Randall, whose mind was deeply impressed by the truth he spake—in the words of that interesting youth, as he described the scene, “O, how wonderfully he spake!—his soul inflamed with love!—his heart with pity for the sinner!—his arms expand!—tears roll from his eyes!—with what power he spake!”

The Sunday following, Rev. Mr. Chase preached at Portsmouth, and the young Randall accompanied his pastor. At noon, a messenger is seen in the distance, approaching at full speed, and as he rode along he cried—“*Mr. Whitefield is dead!*—he died this morning, at Newbury, about six o’clock!” To use the language of this young man, “his voice, as an arrow from the quiver of the Almighty, struck through his heart!” Those awful truths, heard from lips now sealed in death, gleamed as lightning on his agitated bosom! Overwhelmed with a sense of his sins, and the justice of God in his condemnation, his mind at length became calm, in meditating on

the words of the Apostle to the Hebrews: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

In Nov. 1772, he united with this church, under the pastoral care of Rev. Mr. Chase.

In 1775, having embraced the principles of the "General Baptists," he was baptized by immersion at Madbury, N. H.

From childhood his mind was peculiarly susceptible of religious impressions. With the ordinary advantages for learning, he had acquired a decent mercantile education. Having been accustomed to exhort, and occasionally to preach, he was ordained as an Evangelist, at New Durham, April 5th, 1780, and there established a church, the first of the Free Will Baptists ever founded.

On his monument at New Durham is the following inscription:—"Sacred to the memory of Elder Benjamin Randall, the Founder of the Free Will Baptist Society in America. He labored in the ministry thirty years. He died Oct. 22d, 1808, aged 59."\*

This ancient church in Newcastle, at the advanced period of one hundred and fifty years, now beholds this vigorous branch comprising more than a thousand churches and ministers, and rising fifty-five thousand members in the United States.

Rev. Mr. Chase was a native of Newbury, Mass. born 1708, graduated at Harvard 1728, ordained at

---

\* Life of Randall.

Lynn, now Lynnfield, Mass. 1731, but resigned the pastoral office there. He died in Newcastle in the month of Jan. 1778, aged 70.

This was the period of the American Revolution, and the inhabitants were in constant fear of the enemy. At one time a British ship of war, lying near, threatened to reduce the place to ashes, as it had done other maritime towns. Many removed back into the country, and carried away their property, or secreted it as well as they could.

Those, who tarried in the place, observed frequent seasons of fasting and prayer. The pecuniary embarrassments of the people were severe. And they remained destitute of a settled minister till Aug. 15th, 1784, when Rev. Oliver Noble was installed as pastor of the church. He was a native of Coventry, Conn. born 1736, graduated at Yale College 1757, and died in this town, Dec. 15th, 1792, aged 56. He is still remembered by the older inhabitants, and was the last of the settled pastors in this ancient church. After his decease, there being no regular ministry, the church and society declined, there being no record of the addition of any member for more than 25 years.

On the 5th of Nov. 1821, by invitation, several ministers of the vicinity assembled at the house of Henry Prescott, Esq. when five persons were admitted to the church, three by profession and two by letter; previous to which it was reduced to a single member, Mrs. Mehitable White, widow of Capt. Robert White,

and daughter of Capt. John Simpson, also a descendant of the ancient Sheafe family. She died Sept. 13th, 1827, aged 76. How interesting the spectacle presented in the person of this venerable disciple! In her youthful days, in the great revival, she had seen a multitude flowing to the church "as doves to their windows." Successive pastors had been laid in the dust, and two generations of their flock had gathered around them, in the vast congregation of the dead!

Of the church, some went out from her, and others had gone to their long home!—*She is left alone!*—At the age of three score years and ten—the calm dignity of the matron blending with the attractive graces of the christian in her person,—behold her as she still enters the courts of the Most High! With feeble step and attenuated form, she approaches the holy altar, consecrated to the God of her fathers;—On it she leans, with her eye of faith "looking to that within the vail!"

Her prayer is heard—a goodly band come to the help of the Lord—other and stronger hands are extended to cherish the quivering flame on that hallowed altar! She calmly breathes the prayer, "now lettest thou thy servant depart in peace;" and, as stated by one with her, in her dying hours, after with tremulous lips she had sung—

"When I can read my title clear  
To mansions in the skies"—

in the triumph of faith, she fell asleep in Jesus !—  
 “Her children rise up and call her blessed.”

The ancient meeting house built, probably, about the beginning of the last century, with a bell of superior tone, sent over from England, and decorated with a splendid altar-piece, was taken down in 1828 and the present house erected, which for eight years remained unfinished ; but having been completed in the spring of 1836, it was dedicated and a discourse was delivered by Rev. A. P. Peabody of Portsmouth. The pulpit was supplied awhile, by Rev. Messrs. Norris, Plumer and others. In 1839, Rev. James Hobart of Berlin, Vt. was employed under the patronage of the N. H. Missionary Society. He was succeeded in 1841, by Rev. Joseph P. Tyler, whose valuable labors were suspended by sickness, in July, 1844, and terminated by death, on the 26th of Dec. following, at North Bridgewater, Mass. aged 45.

Rev. Mr. Tyler was a native of Griswold, Conn. and graduated at Brown University, 1823. His ministerial labors were chiefly devoted in waste places and with feeble churches. For his unassuming piety, his deep humility, the gentleness of his spirit, and his fidelity as a minister of Christ, he, with “the righteous shall be in everlasting remembrance.” The Reverend and venerable Jonathan Ward began to preach here in Dec. 1844, and continued till April 1846.

Among the benefactors of this ancient church may be mentioned Mrs. Jane Turell, daughter of Hon.

John Frost and niece of Sir William Pepperell, Baronet, who made the bequest of an elegant silver communion cup. And Madam Mary Prescott, who by her will in 1767 made the bequest of a splendid folio bible, with illuminated letters, printed at the University of Oxford, 1727. Also John W. Foster, Esq. of Portsmouth, who in 1836 made the donation of a pulpit bible.

In the earlier periods, religious instruction was imparted to the young, by public catechisings, held statedly by the pastor.

These having been discontinued, in the year 1819 a Sabbath School was established by Rev. William Goodell, now a missionary at Constantinople, Western Asia. But having declined, in 1824 it was revived by Mr. Horace B. Morse and was attended by 60 or 70 children. This devoted and philanthropic young man was a native of Haverhill, N. H., graduated at Dartmouth College 1823, and was soon after appointed a teacher in Portsmouth Academy. He was accustomed to visit Newcastle, to conduct a religious meeting on the Sabbath, and to teach in the Sabbath school.

On a pleasant morning in June, 1825, he, with others, made an excursion to the Isles of Shoals.—While there, he spent the time in visiting families, distributing Tracts, and imparting religious instruction.

On their return, the wind became violent, the sea greatly agitated, and soon the boat filled and founder-

ed, and all on board, 7 persons, perished ! Among these, besides Mr. Morse, was Mr. Edwin B. Steevens, teacher of the Lancasterian school in Portsmouth, and superintendent of the Sunday school in St. John's Church, also two of his favorite pupils—youths of fairest promise—the sons of Hon. Samuel Cushman.

The Sabbath previous, Mr. Morse had spent in Newcastle, and the Hymn, which he selected to be sung seemed prophetic of his destiny—

“ Spare us, O Lord, aloud we pray  
Nor let our sun go down at noon ;  
Thy years are one eternal day,  
And must thy children die so soon ? ”

But ah ! that sun so bright with promise, went down ere it reached the meridian, and his useful life, was thus prematurely cut off at the early age of 21 years.

It is stated that as his days drew to a close he appeared increasingly “ diligent in business, fervent in spirit, serving the Lord.” “ He walked with God, and was not, for God took him.”\*

Since that time the Sabbath School has been continued, and according to the last Annual Report comprises one hundred and fifty-three members, of whom one hundred and thirty-five are pupils, and with a library of three hundred volumes.

Of the present state of the church and society it is needless that much be said.

On a review, this moral landscape presents successive and intermingled light and shade. In regard to

---

\* Memoir of Morse.



doctrine and church polity, the church remains essentially the same as at its origin. This appears from comparing the Articles of Belief and Covenant of 1714 with those adopted in 1840.

The society for some time past has discharged its pecuniary obligations with fidelity and strict punctuality, and has had a gradual increase of numbers, notwithstanding the loss by death of several valuable members.\*

An increasing interest has been manifest in the improvement of the young. The attention to the preaching of the word is respectful ; frequently earnest and solemn. Still there is a want of spiritual life—an immediate and entire consecration to the cause of the Redeemer, and a readiness to occupy the vacant places of those “not suffered to continue by reason of death.” And the condition of this entire community demands a thorough reformation—a revival of pure religion, a season of “refreshing from the presence of the Lord”—the baptism of the Holy Ghost! And the humble and importunate prayer should unceasingly ascend from every heart to Him who has the residue of the Spirit—“O LORD REVIVE THY WORK !”

---

\* These were included among 13 of our citizens, who since the spring of 1846, have sailed from this port on their final voyage, and were lost at sea or died from home, leaving 11 widows and 39 orphan children.

LIBRARY OF CONGRESS



0 007 391 606 9